000 swampy valleys. Acrid smoke fills the entire hut. Add to all
362 this several adults, some of whom in many cases may be smoking tobacco, half a dozen children, a few goats, dogs, and chickens, and if during bad weather or at night the only
[136] opening of the hut is closed and the rats, which are to be found in every hut, [25] begin their sport, it is easy to imagine how refreshing it is for any non-Murundi to stay in such a hut.

252 Cooking (kuteka) in and outside the hut is the business of
[462] the wife, assisted, if necessary, by the children. A man will cook only if he has to, for example, while traveling. The
415 only cooking utensil used is the earthen cooking pot (inkono), made by the Batwa potters (see p. 78) or by women who have mastered the art of pottery (Plate 48). Large earthenware pots (imiwindi) with a capacity of up to 20 liters serve as water containers and for preserving pombe beer. Wooden bowls or pumpkin shells are used as ladles. Milk is kept in carved wooden vessels (iwango), generally of unwieldy shape. As among the
[251] Banjaruanda, they are rinsed with cow urine each time before being filled so as to preserve the milk better. Butter, which is
[234] never eaten but used only for rubbing the body, is produced by
[302] shaking the curdled milk in large bottle gourds, and it is always in a half liquid state. The large earthenware vessels all have a round bottom and stand on the ground of the hut, propped up by stones, while various wooden and gourd vessels (ubwato, akako) stand between the latticework of the walls or are suspended in wide-meshed nets. The wooden milk vessels are placed on a bench-like frame near the fireplace along the wall. There are no spoons, only wooden ladles which are often nicely decorated
[531] with carved linear designs. The boiling mush is stirred with a broad wooden spatula ("matchstick") (No. 1 of Plate 46), and when the meal is ready, it is heaped on shallow wooden or
264 woven bowls. In the customary fashion of Negroes it is then formed into little lumps with one's fingers, dipped into one of the boiled herb sauces, and pushed into the mouth.

252 In front of every house there is a wooden mortar (isekuro),
243 shaped either like a cylinder or an hourglass. In this the women
[412] separate the grain from the husks and panicles, or in other words "thresh," by means of a wooden pestle which they pound rhythmically in turn.